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utilized as an individual matter; as a social factor it has been overlooked or totally neglected. It has never once occurred to a single one of the falsely so-called great Christian nations to apply the eternal principles of Christ in solving either national or international problems. The idea has somehow prevailed that when nations are dealing with each other it is a game of grab and hold by force. They have sought to exploit each other. The idea of even cold, calculating justice has been suppressed. The great Christian conception of common human brotherhood has not occurred to the nations. So they have built armaments. Science has been taxed to the utmost limits in devising instruments of destruction.

But usually it takes suffering and sorrow to wake us up, and now we are waking up in very truth. Those who see far and wide are beginning to see what our fathers ought to have seen long ago. The teachings and example of our Lord are for the healing and happiness of the nations. The indications now are that at last Christianity is to have a fair trial. Such, we believe, is the thesis of Dr. Brown's book. He sustains it with cogency and power. He is always sane, avoiding, for example, the extremes of both the militarists and the pacifists and pointing out difficulties in the way of the league of nations. The central position of the church assures her, if she is wise, the leadership of the great nations to the realization of the Kingdom of God. Moreover, we are not shut up to present resources, powerful as they are. "But God has other workers still to enlist, and new powers still to release, and these in time—if we but do our part—will make accomplishment certain, and usher in the new social order for which the world still waits."

These lectures were delivered in Japan, and ought to have a wholesome influence in counteracting the baleful effects of jingoism both in Japan and in America.

Davis: Soldier-Missionary. By J. Merle Davis. Boston: Pilgrim Press, 1916. Pp. 347. \$1.50.

The title expresses the extent of the subject's work and experience. Dr. Davis was born in New York of New England stock. In his early boyhood his father moved to Dundee in northern Illinois. Here he made his way through the district school, taught, and became a student at Beloit College. In the middle of his course he responded to his country's call, served with distinction through the Civil War, becoming a colonel. Then he returned to Beloit, after graduation went through the Chicago Theological Seminary, served as pastor, and finally found himself in Japan, where he was to do his greatest work. Missionary work in Japan still in the early seventies was in the face of almost insur-

mountable obstacles. By nature Dr. Davis was an evangelistic educator—a rare and much-needed combination. So he soon felt the necessity of higher education if real Christian progress was to be made among the Japanese. Previously he had met at Amherst Joseph H. Neesima, whose thrilling story is here briefly told. Through the co-operation of these two men the Doshisha was founded, and in the story of Dr. Davis' life we have a stirring history of the early struggles, the growth, the later perilous struggles, and the ultimate triumph of that great school.

The problems that Dr. Davis had to meet in connection with the school after it had become well established were more perplexing than those at the beginning. The danger came from the department of physical science. The teachers became exclusive specialists, and then gradually lost interest in the spiritual side of education, and some of them became out-and-out atheists. It looked sometimes as if all were lost. The death of Dr. Neesima was a severe blow. But the soldier in Dr. Davis served him well at this critical juncture—and through the years many a hard-fought battle was won. At last the Doshisha was saved, and the fact that it is now a powerful intellectual and spiritual force in Japan under the presidency of Dr. Harada is due in a very large measure to the evangelical loyalty, wisdom, and persistent energy of Dr. Davis, who in one of the later chapters is fittingly characterized as the "All-Roman Missionary."

The Death of a Nation. By Abraham Yohannan. New York: Putnam, 1916. Pp. xx+170. \$2.00.

While we are constantly hearing about the horrors that are being inflicted upon the Armenians, Jews, and Belgians, we hear nothing about the equally great horrors that are being suffered by the Nestorians or Assyrian Christians in Turkey and Persia. This is probably due to their "small number and lack of literary representatives." But while we are surrounded by horrors it is just as well to have the list as complete as possible. This book gives the history of the small sect of Nestorians who are designated the "Ever Persecuted." Then follows a "Chapter of Horrors" into the details of which we must not go. But even this chapter closes with the prayer: "May God forgive the Turks and Kurds, for they know not what they do!"

Rest Days—A Study in Early Law and Morality.

By Hutton Webster. New York: Macmillan, 1916. Pp. xiv+325. \$3.00.

This volume presents the same characteristics as a previous book of Webster; it embodies wide reading now expected of ethnologists.

The study of tabooed days, market days, and lunar festivals is as complete as can be. The discussion of the so-called Sabbath in Babylon is clear. The author does not accept Meinhold's theory of a primitive monthly Sabbath identical with the full moon. He shows that it is highly improbable that the weekly Sabbath was introduced largely by Ezekiel. One may add here that Ezekiel's influence—granted that the book is not a pseudepigraph—was not as great as was supposed ten years ago. One must say that very little is certain beyond the fact that the weekly Sabbath was unknown to Israel before the conquest of Canaan and that its basis is agricultural. Dr. Webster raises the question whether fasting had not been associated with the Sabbath at a very early stage. The death penalty on a Sabbath-breaker is not a pious historical dream. In the Hawaiian Islands and West Africa anyone who broke a sabbatarian taboo suffered death. Dr. Webster by calling attention to such facts will help the cause of Bible-study if his voice is heard among critics. Too often the attitude of the latter has been dogmatic, and their attempt to explain the evolution of Israel has been based on imaginary conditions. Israel before the assimilation of Canaanite civilization was in a primitive stage, and a study of similar conditions will give us a truer point of view. For this reason and for many others we welcome Dr. Webster's scholarly work on *Rest Days*.

The Story of the New Testament. By Edgar J. Goodspeed. Chicago: The University of Chicago Press, 1916. Pp. xii+150. \$1.00.

This little book is the first of a new series entitled "Handbooks of Ethics and Religion," intended for the use of advanced Bible classes or individual study. And, as its title implies, it is really a "Manual of Introduction to the New Testament," differing from the usual technical work only in the extreme simplicity of its treatment. It enters into no discussions of disputed points, cites no authorities, and gives only the briefest of bibliographies. Instead, it simply sets down, in the plainest possible language, the indispensable facts regarding the origins of the various New Testament writings, summarizes them usefully, and closes with a brief discussion of the growth of the Canon. All this is done in terms that anyone past childhood can, not only understand, but read rapidly and with pleasure. Yet this apparent ease of treatment rests on thorough technical scholarship, which is all the more striking because of its lack of self-display.

As regards various details other scholars may no doubt think otherwise, but all would recognize that the positions taken are legitimate. And the non-technical reader may rest assured that the facts he will learn are as correct as knowledge and patience can possibly make them.

The only criticism suggested is pedagogical and it may be stated in question form: Is the best treatment for beginners to be obtained by merely "scaling down" a textbook for advanced students? The answer should probably be negative. The usual introduction is intended for students who are also studying special exegesis, history of the times, and New Testament theology, and so can leave many topics untouched. But a member of a Bible class (unless under an unusual teacher) has no such supplementary information and the present book does not attempt to give it. For instance, on p. viii we meet with "messianic" and "eschatological." Now the first of these will have a false connotation to most beginners while the latter will have no connotation at all, but neither of them is explained. Here there is a defect in the treatment that is caused by the method. If the New Testament is to be understood as "the precipitate of primitive Christianity," beginners must be given something more than the special occasions of the special writings, or primitive Christianity may seem to them a rather attenuated and obscure system.

The obvious remedy for this defect would be to use this book in conjunction with some other which specializes in the thought of the period. In this case no better work of the same dimensions could be had.

Christian Baptism. By Frederick D. Kershner. The Commission on Christian Union of the Disciples of Christ. Pp. 116.

This book, written in a positive and irenic spirit, was read at a joint meeting of representatives of the Protestant Episcopal church and the Disciples of Christ interested in Christian union, and was published in 1912. It is a clear statement of the following position: "The immersionist believes it to be true that the ordinance of baptism in its essentially symbolic nature demands immersion: he believes it to be a fact that our Lord Jesus Christ, though it was unnecessary for Him, yet, in order to 'fulfill all righteousness,' was immersed in the river Jordan; he believes that the uniform practice of the New Testament church was immersion" (p. 89). This is a friendly and positive statement of unalterable positions, and is in fine temper.